PRICE, 2 CENTS.

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 10. CHICAGO, ILLINOIS, MARCH 10, E. M. 297. [C. E. 1897.] WHOLE No 649.

The Price of Virtue.

BY JONATHAN MAYO CRANE.

What is thy virtue's princely price,
Oh, gentle maid
With modest mien and eyes of blue,
Wherein thy soul's sweet innocence I view?
Immaculate thou seemest, perfect, fair,
Oh, modest maid!
Too pure for earth which fate hath sent thee to.

Pale, cloistered nuns in convent walls
May fast and pray,
And yet, removed from outer tempt,
From riotous secret lust be not exempt.
The laws of God and man oft forceless prove
When passions sway
Too pliant souls with their commands perempt.

Thou mingiest with the world, and yet
Of it art not.
Pure as the snow born in the night,
Flawless as perfect gem exposed to light,
Convention's irksome code ne'er galleth thee.
And ne'er a spot
Doth mar thy virtue's pure, celestial white.

But what is, then, the princely price,
My pretty maid,
Paid by the world for virtue thine?
Paid that the star of Chastity may shine
With dazzling luster in a darksome world?
Temptation stayed
By thee, while others to its lures resign!

Thy sisters, gentle as thou art,
With hearts more warm,
Who yield to lawless Love's sweet call,
Must, under its grand impulse, forfeit all
Of man's respect and woman's sympathy;
And all the charm
Of other virtues hinders not their fall.

A thousand wretched, ruined homes,
That thou mightst be
Respected! Then, is love a vice?
A thousand sisters' lives we sacrifice
T' appease the monster fetich, Chastity!
And all for thee.
But, is thy virtue worth the awful price?

Popular Follies and Crimes.

BY JAMES S. DENSON.

In one day's session of the New York senate four "straws" were laid out for the inspection of the people. More revenue was wanted—of course—and so these three propositions were made. First, to tax more heavily the estates of millionaires. Second, to levy a tax on the capital stock of trust companies. Third, to levy a tax on the franchises of companies which have obtained their corporate grants without expense. All of these suggestions proved to be unsatisfactory to the solons. So we have three of one kind of "straws." Then the Senate adopted a bill exempting $9,000.000 of canal bonds from taxation. That was the other "straw."

* * *

The necessity of thoroughly examining a charge of sexual outrage has often been insisted upon in these columns. Here is another case in point: In Hackensack, N. J., Peter Smarenbeck, seventy-two year old, stood in the dock charged with assault upon a child of nine years. She told her story glibly. Then Dr. St. John testified professionally that the story was entirely untrue. And then it came out that the old man, being without home or friends, had about a year ago deeded to the parents of the girl property worth $5,000 for a consideration of one dollar, the Webers agreeing that they would give Smarenbeck a home, care for him, and feed and clothe him while he lived. The scheme was to get him into prison under so long a sentence that he could not possibly outlive it, for the New Jersey law does not give the judge much discretion in imposing sentences for offenses of the kind alleged. Acting on the orders of Judge Van Valen, the jury at once acquitted Smarenbeck.

* * *

The legislature of Nevada has passed a law legalizing prize-fighting—"glove contests." This is a joke on the good men and women who have had so much to say about the "lawlessness" of the sporting fraternity, and who assume that illegality and wickedness are synonymous. But they do not take the joke good-humoredly. Here, to illustrate, is Rev. Thomas Dixon, Jr, who says that "healthy amusement and pure sport should receive all possible encouragement, but that which inclines to lower the moral tone of the nation should not be tolerated for an instant." The reverend robin-shooter has suddenly developed a case of very tender conscience. To some of the old Inquisitors the theater appeared most dangerous to "the moral tone of the nation," while burning men alive to cure them of heresy was made the occasion for furnishing the believing multitude with an abundance of "healthy amusement and pure sport." So much for the "clerical mind," then and now. The cowardly mangling of helpless birds for "sport" is a "healthy amusement," but when two men willingly meet for a contest of skill and endurance, the spectacle is declared to be one that must "lower the moral tone of the whole nation." Introversion of ideas seems to be a more common complaint now in the profession than "clergyman's sore-throat." By the way, how did "the nation" become the happy possessor of a "moral tone," and what is "the nation," anyway?

* * *

At the Barclay street ferry in New York a short time ago a German girl, Ida Albrecht, attacked Charles Reinhardt, of Hoboken, with a cat-o'-nine-tails. When they were both taken to the station house, the girl said that Reinhardt had been paying attention to her for two months under the pretense that he intended to marry her. By accident she discovered that he had a wife and child. She went to two police stations in the attempt to secure his arrest, but the officers told her she must have a warrant. Hence her effort in the line of personal correction. When Mrs. Reinhardt was seen by the reporter she said:

It serves him right. I am glad she thrashed him, and only regret that she didn't give him more. I have known all along about his goings on with that Albrecht girl.

HN51
L9

Such disgraceful episodes do not characterize the love-making of social radicals. Free men and women do not try to obtain love by means of trickery. It is marriage that encourages and makes necessary the cultivation of the talents of the confidence operator. In this instance, it is ninety-nine to one that Mrs. Reinhardt is so bitter against her husband, not because he lied to Miss Albrecht, but because he loved Miss Albrecht. Lying is forgivable, even when the lie is used against ourselves, but unconventional love, like the sin against the Holy Ghost, is an unpardonable offense. "That Albrecht girl"! Note the malignity of contempt in that expression! How much "sweetness and light" there is in the monogamic ideal! Especially sweetness.

A Proposed Atrocity of Legislation.

BY E. C. WALKER.

**TOPEKA, KAN., Feb. 14.—The House Committee on Public Health will tomorrow make a favorable report on Botkin's bill, which does away with a penitentiary sentence for men convicted of assaulting women, and substitutes therefor the penalty of emasculation. For two weeks the Social Purity League of Topeka, composed of some of the most respected women in this city, have been urging the passage of this bill. Mrs. Lucie O. Case, the president, and Miss Eva Harding, a physician, have been especially active. They claim enough votes in both houses to pass the law, and have secured the promise of Gov. Leedy's signature. They say it is a measure in the interest of moral reform, and that, following the lead of Kansas, ten other states will have the same law at the next session of their legislatures.—*Press Dispatches*

If the Reverend Mr. Botkin's measure is intended to punish and prevent *crime* why was it referred to the Committee on Public Health? Would a bill intended to deter men from murdering or stealing have been sent to that committee? And why has it so persistently been urged by the Social Purity League? Assault upon women is a crime; a woman assaulted is not rendered impure, any more than a man whose watch has been stolen is morally degraded. The facts are that the Purity League people are engaged in a crusade to force their notions of purity on the people of the state; they secured a revision of the laws of Kansas raising the age-of-consent to eighteen years; it is not the idea of justice that mainly dominates them, but the idea of morality; they are not actuated chiefly by the desire to protect women against actual rape, but against constructive rape. That is, they would not hesitate to submit to the terrible penalty of emasculation any man who had associated with a girl under eighteen years of age, even though she lacked but a day of that age and was a woman in every respect, fully consenting to the act that doomed her lover to a hell upon earth. If these women and preacher-legislators are so anxious to protect women against outrage why do they not make their bill cover the cases of wives who are forced to submit to the advances of their husbands?

The measure is vicious in every way. There are scores of valid reasons why such a penalty should not be inflicted. These reasons will occur to every person who thinks. No irremediable punishment should be inflicted for any crime. Death and mutilation are barred by civilization. In all cases of circumstantial evidence there is room for a reversal of the verdict of the jury when all the facts are known. No man, no woman, should be put beyond the reach of the rescuing hand of justice. Either death or mutilation fix without possible remedy the fate of the victim, no matter how innocent the discovery of new evidence may prove him to be. Every day we read of men who have been found to be innocent of the offenses with which they were charged, but who were convicted and sent to prison when first tried. But imprisonment is not death nor mutilation; while life and virility remain there is hope. The charge of assault is one easily made and one as easily "proved" when undiscriminating sympathy for the woman sways the jury. But we know how often disappointed love, envy, jealousy, and other of the worst of human passions inspire the accusation, and how difficult often it is for the man to establish his innocence. For these and allied reasons no irremediable penalty should be inflicted by the law. Then, again, when the law is cruel the mob is encouraged to be cruel, and we well know that as a rule, the mob first executes and then tries. Once more, the crime of rape, while very serious, does not necessarily mean the permanent injury of the victim, and hence to punish the crime by the infliction of a penalty that is irremediable is manifestly unjust. Once men were hanged for stealing, but we have outgrown that barbarism. But as the advocates of emasculation argue that the punishment should be made to "fit the crime," by the removal of the offending members, why do they not plead for the amputation of the hand of the forger or the pickpocket?

The rich and powerful have generally been eager to savagely punish the unfortunate poor whose circumstances have led them into the commission of offenses against property. Not suffering themselves, it was difficult or impossible for them to understand the trials and temptations of the indigent. It is somewhat the same, I opine, with many of the women who are so ready to mutilate men whose passions make them invasive of women. They forget that we are all, men and women, what our heredity and environment force us to be, and that "punishment" is an utterly unscientific term and an unscientific sociological procedure. They do not realize that there is no more virtue in their coldness than there is in the ardor that recks not of consequences to self or to others. They forget that the organization of society is such that women are starving for that which, given to other women without their consent (whether they are or are not the wives of their assailants), is repugnant to them to the utmost degree. They fail to see that the remedy for prevailing ills is not savage revenge, but that the preventives are the scientific education of the young, including the universal inculcation of the knowledge of contraceptics, and the extension of the domain of liberty so that social freedom shall be the heritage of every child born into the world. They do not comprehend that any punishment that coarsens and hardens the inflictors of it and those responsible for it defeats the very end they have in view, by making more criminals than it kills or mutilates.

In two other ways, this proposed Kansas law must operate against itself. In the first place, when death was the penalty for simple robbery, the footpad was under a greater temptation to kill the man he was robbing than he would have been had the punishment been more mild; if he was detected he was to die anyway, and so he was often led to kill in order to get rid of a fatal witness, when otherwise he would have stopped with robbery. So in regard to rape—when the penalty is death or mutilation or even a very long term of imprisonment, the ravisher will be far more likely to add murder to his crime than he would be if the punishment were less severe. In the second place, the legal convictions for rape will be far fewer proportionally to the accusations made than they were when the penalty was imprisonment. The consequences being irremediable, and so awful, the juryman will hesitate long and look very carefully for a flaw in the evidence before he will vote "guilty." As in the case of hanging for murder, many a real criminal will go scott free because the penalty is one that the humane juryman will not be a party to inflicting. Thus the law will become largely inoperative and then there will be the inevitable popular clamor culminating in all the horrors of mob conviction and xecution, including the great increase in the numbers of the nnocent sacrificed. "Epidemic delusions" in some form have always prevailed, and in this instance we are promised that ten states will follow the expected bad example of Kansas.

A New Love Ideal.

BY J. WM. LLOYD.

I hold that in the love-nature of man, as in the external universe, there are two forces always at work, a centrifugal and a centripetal, and that both must have full play in a really normal life. The centripetal force tends toward a center, toward one exclusive love-partner; the centrifugal force tends from the center toward variety and a general love for all persons of the opposite sex. The extreme of one is monogamic marriage, the extreme of the other is promiscuity, but the

3003 B1
De21 43

mal state, the golden mean, is a state in which there is a central love and side loves and each force balances the other in normal action. Every day we see examples of people who have gone to the centripetal extreme. Every hope is fastened with feverish intensity upon one object. There is delirious love, tortured, quivering with fear of death, fickleness, coldness; madly altruistic, deaf to prudence, indifferent to self-right; insanely, often murderously, jealous of the regard of others; sensitive to the extent of disease. If the affections wander, what guilt, bitter recriminations, shame, self-reproach; yet no nature could maintain such morbid intensity of passion forever. If the loved object is lost, dies, what melancholy, madness, heart-breaking, wasting, suicides! Worst of all, how the whole glamour of passion, like an iris-hued bubble, disappears when "all goes well" and the two have spent a year or two in married unity. Viewed by any scientific, reasonable mind the whole phenomena of monogamic love is pathological.

But the other extreme is no better. All our finer instincts call out against those who wander from fancy to fancy, shallow, unstable, deceptive, gross, to whom *love* and *sex* are synonymous.

The trouble is that we have forcibly separated what should always be united. There is not the slightest reason why a man should not love one woman above all other women, and, at the same time, love several other women with various degrees of lesser love according to their several relation to the needs of his nature. I say there is no reason in nature against it; there are numberless reasons for it.

In every deep nature, unless there is some central love, some object of supreme regard, some "grand passion," some soul-mate and heart-comrade whose faith and loyalty are as certain as life and the procession of the seasons, there is always a vague unrest, a thirst unquenched, a universe without a center. Again if the liberty of the eyes to admire, of the lips to praise, of the hands to caress, of the heart to love everything lovable, is denied, there is a secret rebellion, an irksome restraint, a dearth of romance and fresh emotion, a lack of growth, and an irritating consciousness of unfulfilled needs and denied experience which will not down, and often leads to restlessness, pain, and even the death of the central love itself.

Centripetal force leads to a natural desire for a central love—a man or woman to be the hero of the heart, capable more than any other of complementing the deeper needs of the lover's nature.

But centrifugal force and the fact that no one person is perfect or can perfectly complement any other, satiety, "reversed magnetism," the ordinary pleasure of change, new experience, gratified curiosity, these lead to a natural desire for less complete love-relations, grading from passionate attachment down to friendship and mere admiration, with other persons of the opposite sex capable of partially complementing the needs of the lover and especially of supplying those qualities lacking in the central love.

A whole new world of joy, peace and higher character dawns upon the human soul when these side loves are recognized as just as innocent, pure and right as the central love itself.

But the possibility of such a state of things has been so long denied that the majority of refined people today (precisely the ones most capable of it) regard it as something that could not be. This is pure superstition and fear of words. I am happy to be able to say positively, from my own experience, from much observation, and from the confessions of many of humanity's best, that it is possible to love several at the same time, to love one person supremely and several others at the same time truly, and for mutual harmony to prevail throughout the entire group of lovers thus related. To the mean, narrow, selfish minds this last statement seems hardest of all. They cannot comprehend how there can be love without greed, suspicion, jealousy. But when the larger life comes in all this is easy. It is purely a matter of education and of moral ideals.

"Your ideal is right. I cannot think of it as anything but my nature is too jealous, I could never endure it," a lady said to me some years ago. But a few weeks ago she wrote me how much she loved a woman who had been her husband's lover. "I love her because she loved him," she wrote. And a gentleman wrote to the woman he loved: "I love your husband because he loves you and is good to you; anybody who truly loves you must be my friend." This is the true spirit, which is perfectly possible to any high nature, and which will some day be as natural and commonplace among men as any other sympathy arising from common devotion and pursuit.

I do not hesitate to say that the time is coming when mutual love for the same man or woman will be regarded as a truer and closer bond than blood relationship itself.

And jealousy will be an unnatural and contemptible crime in the true society of the future.

And here we glimpse the new family of the future. Around each pair of central lovers, by the most natural laws of affinity and magnetism, will gather a group of side lovers, loving the central lovers and each other because of that love. What a beautiful family that would form, what sympathy, what friendship, what hearty comradeship, what a wall of warm hearts and tender arms around the children. And each one free in his own sphere to live and love as he pleases. Each one with a separate life and home.

And that is not all. Mary, who is the central love of John in family No. 1 is the side love of Robert who is the central love of Emma in family No. 2, who is a side love of Fred who is a central love of Isabel in family No. 3. Families in this system will become so mingled and inter-related that society will be like an interwoven garment, with every thread bound to every other by numberless ties, and the only way out of the difficulty will be for all families to join in one great family and the great Federation of Man become an accomplished fact. Just as jealousy, and the monogamic love which justifies it, splits society into fragments, the doctrine of "I love all those who love whom I love" will reunite all into a living and healthy organism, cured of its now infinite antagonism and disease.

Let this be understood clearly, that the above is not an *institution*, to be enforced by laws and petrified customs, but an *ideal* to be realized so far as circumstances and the gradual expansion of human character will permit by those who freely accept it.

Free love, as heretofore taught, has been mainly unsuccessful because it has usually taken either the monogamic or the promiscuous extreme. It has either taught that lovers should be "true" to each other—that is exclusive of side loves—or else that permanent love was a delusion and a succession of episodes all that a wise lover could expect.

In the one form it still left the heart cramped and narrowed, in the other it denied the deepest intuitions and cravings of our nature. But in this new ideal, which I present, the two are for the first time reconciled; the beautiful episodes still go on yet at the same time the heart may have a secure home and resting-place.

On another point practical free-love has failed. It has slighted and ignored courtship and in this has greatly erred. Courtship is the most delightful phase of love-life, and the wiser love-culture of the future will endeavor to emphasize and prolong rather than abbreviate it. In nature the female makes the male "woo" her, arouse her admiration and finally her sex-passion by the most brilliant possible display of his beauty, kindness, courage and grace before granting sex-favors. This is the natural order—the gradual stimulation of the sex-passion by the exercise of all other mental and physical delights, in their highest possible expression, *first*. This is the natural origin of courtship and holds the key to all normal love and sex-relation. No matter what superstitions have been taught, no man who has won a woman's loving and admiring consent by the gradual and full display of all his manly virtues and charms can feel that he has committed a wrong act—his conscience acquits him. And no woman thus won ever yet felt in her soul that she sinned—her womanly instinct is to glory

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, MARCH 10, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, *Advertising Manager*, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 297, and C. E. 1897"?

ANS. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—
For Reason against Superstition;
For Science against Tradition—
For Investigation and Enlightenment against Credulity and Ignorance—
For Liberty against Slavery—
For Justice against Privilege.

LUCIFER'S speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or Inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each Individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, March 16. William Francis Barnard will deliver the opening address.

To Our Friends and Patrons

The Spring months are again with us, when, judging from all past experience, receipts of reform journals fall to a low ebb, and hence if no special effort is made on the part of friends and patrons the publishers of such journals fall behind, and either run in debt or fail to keep up the usual size and regularity of issue, of their publications.

Lucifer and "Our New Humanity" are backed by no publication fund, "guaranty fund," "indeemnity fund," or anything of that kind. They depend for their continued existence upon the co-operative aid received through regular subscription rates, and through sales of literature in their line. During the winter months we have made no mention of this matter, and have sent out very few statements of account, and now we hope our good friends and helpers will not take it amiss if we remind them that the efficiency and even the continued existence of our and their publications depend upon the promptness of their remittances.

Offers to Help Lucifer.

Lucifer does not ask for donations of money or of anything else, but when those who have money or goods of any kind are willing to contribute to Lucifer's publication fund we are always glad to accept such aid.

Readers of Lucifer and "Our New Humanity" know that the publication of journals devoted to unpopular reforms is a thankless task, and that but very few if any such journals are self-sustaining. Knowing this some of our readers have offered aid in various ways. One, an inventor and manufacturer of labor-saving manchinery, offers a number of hand mills, to be sold for Lucifer's benefit. This mill has been long in use—several of our friends have purchased of us, and so far as we have heard there is no dissatisfaction. The inventor thus describes it:

"This mill is a great desideratum for those who wish to make their own Graham flour. It takes but a few moments to grind what is used at once, and then you know what your flour or meal is made from; which you do not if you buy ready ground flour, as many millers use the poorest grain for making Graham flour, as it cannot be detected so readily as when made into white or bolted flour. One great advantage with this mill is that it will grind soft, wet grain or nuts without clogging like the ordinarily constructed mill. It will be found of great advantage to country people who raise their own grain and live far from where they can get it ground, and for poor people who can often get a little grain and make their own flour and always have a first class article. At the same time making a large saving in the cost. To introduce this mill the price is placed at but little more than one-half the price at which one of equal capacity can be purchased elsewhere. Price of mill with crank, $3.50; with balance wheel, $4.50." Sent by freight, transportation paid, on receipt of price. Satisfaction guaranteed. Friends who live in Chicago can be supplied at our office. Those living at a distance will receive the mill direct from the manufacturer.

Considerations of economy, so very necessary now in the terrible financial ordeal through which we are all passing, would seem to be sufficient to secure the general adoption of this mill, and yet considerations of health are still more important. All physicians and hygienists agree that one great cause of debility and disease now so prevalent is the impoverished and devitalized flour so generally consumed, by rich and poor alike.

* * *

Other friends have made donations of books. Among these donors of books a prominent and very honorable place should be given to the "Legitimation League" of England. The books sent us by this League are the following:

First. "Bar Sinister, and Licit Love," compiled by Oswald Dawson, secretary of the League. This is a remarkably handsome volume of 307 pages, showing in detail the work that has been done in England to emancipate the public mind from slavery to old-time superstitions in regard to what is moral and lawful in the sex-associations of women and men. While more directly concerned with the children commonly called "illegitimate," the work of the League embraces, more or less, the entire subject of stirpiculture and of "Liberty in Love." The book contains four fine full page likenesses—Edith Lanchester, J. Greevz Fisher, J. C. Spence, and Lillian Harman, and is sent prepaid to all applicants for the nominal price of twenty-five cents—a price so ridiculously small that the book seems a gift rather than a purchase to the buyer.

Second. "Dawn of Civilization," by J. C. Spence, vice-president of the Legitimation League. This book is presented as a view of our present civilization, or lack of civilization, as seen by a supposed reviewer who "looks backward" from an elevation that it is hoped the race will have reached a century or two hence. The book treats mainly of government, politics, war, religion, science, education, marriage, wealth and wages. Though not written as a "story," like Bellamy's "Looking Backward," it contains enough of the historic and narrative form to make it interesting to those who object to moralizing and metaphysical methods of some authors. The work is highly commended by many who have read it, and, like the "Bar Sinister," is a marvel of cheapness when the size and excellence of its mechanical get up is considered. The frontispiece is a fine likeness of the author. Sent postpaid for twenty-five cents.

Third. "When Love is Liberty and Nature Law," a lecture by John Badcock, Jr. The name of this pamphlet sufficiently explains its character. It is a vigorous and logical arraign ment of canon-law marriage as a solution of the sex problem.

"There needs no vow to bind
Whom not each other seek, but find;
They give and take no pledge or oath;
Nature is the bond of both,"

may take the place of motto for this well printed and every way

admirable contribution to sex-reform literature. Price ten cents.

Fourth. "Ought Women to Be Punished for Having too Many Children," by Marie C. Fisher. The last paragraph of this five cent pamphlet sufficiently shows its trend and scope:

"Women require more knowledge, more information, more instruction, both on the population question and on the means of dealing with it practically; they require greater freedom, especially in the married state; they have the best means of judging, each in her own case, what is her duty and power as to maintaining and rearing a sufficient instead of an excessive number of children; they have to bear natural punishments for imprudence in this matter; and under these circumstances society ought to leave to them their heavy responsibility, unimpaired by the enactment of brutalizing penalties."

Fifth. "Rights of Natural Children." Verbatim report of inaugural proceedings of the Legitimation League, with well-executed likenesses of Wordsworth Donisthorpe, Oswald Dawson and Gladys Dawson, president, secretary and treasurer of the League. Price twenty-five cents.

Sixth. "Liberty: Political, Religious, Social and Sexual," by A. F. Tyndall, A. T. C. L. An essay towards the formation of an Anti-Persecution Society to defend the rights of individuals against state interferences and Puritan persecutions. Price five cents. The closing paragraph of this small but valiant exponent of equal freedom reads thus:

"We must have liberty all round. A religious man is not supporting spiritualism or atheism, because he would give the spiritualist and atheist the liberty he himself enjoys. Nor is the man of strict moral principles supporting vice if he attacks the law which tries to put it down. All he means is this—I abhor vice, but I believe your interferences make these things worse; I will go hand in hand with you in trying to do away with these evils, if so they be, but I will depend on education and the persuasive and gentler methods by which all *true* progress has been effected hitherto. Let then, all lovers of liberty band together to form an Anti-persecution Society, and let this be started by a large and combined public meeting to ventilate the question. Electors! cease to struggle for political nostrums, and band together in the interests of individual freedom."

In addition to these contributions of most excellent sex-reform literature received from friends across the Atlantic, a number of copies of new publications have been dedicated to Lucifer's propaganda fund by authors and publishers near home. Among these, honorable mention should be made of

"The Old and the New Ideal. A Solution of that part of the Social Question which pertains to Love, Marriage and Sexual Intercourse," by Emil F. Ruedebusch. This book has been reviewed at some length in Lucifer and needs no praise from the writer of these lines. Suffice it to say that the "Ideal" of Emil Ruedebusch is quite as radical and revolutionary as that outlined by J. Wm. Lloyd in this issue of Lucifer, but amplified and elaborated to a far greater extent than is possible in the brief space occupied by Mr. Lloyd. For chapter topics of the "New Ideal" see advertisement on last page of Lucifer.

Several more books, some new and some old, have been contributed lately to keep Lucifer's light burning. Among them are: "Swept away," by Moses Hull, price 10 cents; "In Hell and The Way Out," by H. E. Allen, 10 cents; "Reasons for Pardoning Fielden, Neebe and Schwab," by John P. Altgeld, 15 cents; Proceedings of the First Kansas Co-operative Congress, held in Representative Hall, Topeka, last April. Persons who are looking for practical ways of self help through co-operation can not do better than to send for this 114-page pamphlet; price 15 cents

"To do good and to communicate, forget not," is the advice o an ancient missionary whose mental impress on the world of thought has survived the wear and tear of many centuries. Shall we emulate the good and reject the bad of those old-time propagandists?

It is only foolishness to say that obscenity laws are in the interest of morality; they tend to increase vice, and they discourage honest investigation.

The Pageant at Washington.

The forms of Lucifer, No. 649, are made up Thursday, March 4th. In Chicago the day is dark, gloomy, chilly and cheerless, typical of the mental condition of many thousands, yea, millions, of the subjects of him who is today crowned King of the United States of America—crowned with more of pomp and ceremony, and with more of useless expenditure of money, than often attend the crowning of old world monarchs..

The writer of these lines has no heart to read the sickening details. With thousands starving, or on the brink of starvation—homeless, houseless, begging from door to door for a morsel of food, or for the poor privilege of earning a night's lodging,—how is it possible for sane and humane women and men to spend untold wealth in the attempt to ape the customs of feudalism—of barbaric display of tinsel and gold and precious stones,—is the despair of the philanthropist, the humanitarian philosopher, and the question, "What are we coming to?" remains unanswered if not unanswerable.

Love Ideals.

In all fields of human endeavor, in all departments of human activity, the ideal must precede the effort. First of all must come discontent with what we have; then desire for something better; then the ideal, the image or mental concept of what is desired; last of all the effort to practicalize and realize that ideal.

All human progress depends upon correct or normal ideals, and upon the fidelity with which these ideals are followed and practicalized. In proportion as our lives are made to conform to high, true and normal ideals will success and happiness be ours; and in proportion as our lives are made to conform to low, false and abnormal ideals, will failure, disappointment and unhappiness be the warp and the woof of our life history.

These thoughts are suggested by the article of J. William Lloyd in this week's Lucifer. In no department of life is it so important that ideals should be true and high, as in the department called love—if indeed it be correct to call love a department of life. In the largest sense, or in the last analysis, love and life seem to me to be one and the same. Love is manifested through and by life, and life is manifested by and through love. Love unfolds, magnifies, preserves and glorifies life; life unfolds, preserves, magnifies and glorifies love. Whatever weakens or destroys love weakens and destroys life, and whatever weakens and destroys life weakens and destroys love. The old saying that "love is stronger than death" voices much the same thought; also the well-known lines:

> Love is life's end; an end yet never ending.
> Love's life's reward; rewarded is rewarding.
> If e'er thou liv'st but once love's worth to prove
> Thou wilt not love to live unless thou live to love.

If these views are based upon truth as it is in nature then no subject can be of greater importance than that treated of by Mr. Lloyd. If the current or popular ideals in regard to love are false, then we need to look no further for causes of the failure of many human lives; nor for the causes of the prevalence of crime, of vices, of poverty and of misery. False standards of love-morality,—false ideals in love, explain it all.

A New Love Ideal.

(*Continued from third page.*)

For the love of the brain and heart being "pure" love, a love that has originated in these and descended in this natural order for its final consummating expression to the genitals is pure throughout, and so felt to be.

But where courtship is disregarded, and, impelled by sex desire only, strangers rush immediately into each other's embrace (thus inverting the natural order and doing first that which should be last) there is an instinctive and natural feeling in both (the stronger as the nature is finer) that they have violated a natural law, deprived themselves of their due delight, lost self-control and some way degraded themselves, and a tendency to part from each other in disgust and shame.

It is in the attempt to express this that all our terms of sexual reproach have originated—"vile," "dirty," "filthy," and the rest. The very act which in its proper place and order is the proudest and most delightful in human consciousness, when out of order is the most ashamed, disgusting and degrading. Women feel this law more deeply than men, and are more sensitive to its action. No matter what the woman's creed or refinement, if her love has been properly called out she gives her body freely; and again, the coarsest woman feels that sex-relations not preceded by finer endearments and emotions are revolting and stupid. And all through the love-life the lovers must maintain courtship and this natural order of relation, or they will at once begin to grow apart and their couch will be the "grave of love."

In brief, true love is that which always reckons with mutual desire, and satisfies the deeper yearnings of the heart and the higher forms of sex-pleasure before descending to the lower. Such love may reasonably be expected to endure, for love is usually brief in exact proportion as it is purely selfish and sexual.

Reserve—never to quite attain—is the secret of charm in courtship as in all pursuit. Free-love, where the lover is never quite possessed, aids this, and the above ideal more than any other. The method of sex-relation, too, practiced by the Oneida Communists was wise in this regard, as aiding to maintain enduring love, but of this I cannot say more here.

As no other force equals the passion of love in its power to call out all the worthy and admirable qualities in human nature —courage, honor, industry, genius, wit, grace, beauty, generosity, so nothing equals repressed or invasive love in its power to call out everything low, mean, cowardly, disgusting and cruel —in producing disease and a weakness which makes all disease possible.

Therefore it is manifest that to elevate and ennoble humanity and lift it to its highest pitch of mental, moral and physical health and development, we must have the highest possible ideal of love, make that love perfectly *free*, and encourage the greatest possible variety in its normal expression.

For this is true: All other sorrows are light as thistle down on the nature which loves and is truly beloved.

HILDA'S HOME.

BY ROSA GRAUL.

CHAPTER XXX.

"Come with me," said Edith, and she led the way to a room at the other end of the hall.

"Here we will be undisturbed, and you can tell me all you wish to impart. But I wish you to understand that I expect you to say nothing that may cause you pain to recall. The fact that this girl is your sister makes her much less a stranger to me than she would otherwise have been. Come, sit here in this chair, here where you will be shaded from the rays of the setting sun. Now, if you are comfortable you may proceed."

What a cosy, home-like room it was. A bright glowing red was the predominating color, softened by the lace curtains and snowy draped bed. Here and there was a dash of gold. The warm hues seemed just suited to the glowing beauty of the girl who sank into a seat opposite the chair wherein she had placed Imelda, and here, in the cool half-dark room, was told the dark story of how this wayward sister had left the home of her childhood to go with her lover.

Of her own suspicion however, that Cora had never been a wife Imelda could not bring herself to speak. How could she know how these sisters would judge? She only told that from the hour that Cora had left her home until now they had never seen her; never heard from her, "and now I am afraid," added Imelda, "she will be a burden upon your hands, an imposition upon your kindness for an indefinite length of time."

"Hush! Not so, my friend," interrupted Edith. "I may call you friend, may I not? Would I not have done as much fo an utter stranger? Why then not do it for one whom my brother holds most dear, meaning yourself, of course; and I can not help accepting your sister in the same light. But," she added smiling, "do you not think we have treated your friend Mrs. Westcot, rather badly considering it is over an hour since we left her alone to pass the time away as best she could,—and now the shades of night are beginning to fall."

Imelda uttered a little frightened cry. "Oh, I had forgotten! Poor Alice. I must go to her at once. But first, if you will permit, I must see if Cora is still resting." So, stopping for a moment to inquire of Hilda as to the condition of the patient, and being assured that she was still asleep and perfectly quiet, the two found their way down the wide stairway to where the little woman had been left to entertain herself. Here they found that that tired little morsel of humanity had fallen fast asleep in the depths of the large arm chair wherein she had settled herself, while the little girls seeing "Mamma" asleep and having been taught at such a time to be very quiet, had climbed into a chair, which Meta had pushed up to a window, and were watching the stream of travel and traffic on the street.

As the door opened little Meta turned her head and seeing Imelda uttered a glad cry. It had been a tiresome task to entertain the baby mind of Norma, and the little heart beat joyfully at the prospect that the charge was over. The cry woke Alice who started up a little confused, but immediately she remembered where she was. Edith apologized for her seeming neglect, but added,

"I am sure you will excuse me when you fully understand. I will go now and see to arranging our simple evening meal, for of course you will take tea with us. In the meantime your friend will make the necessary explanation." With these words, having first lit several gas jets, and ere Alice could formulate a protest she withdrew and left the two friends alone.

But Imelda spoke not a word. Exhausted and broken-hearted she sank into the nearest chair and bowing her head upon her hands her over-charged feelings gave way. Breaking into an uncontrollable fit of weeping, sobs shook the slender figure while tears trickled fast through her fingers.

Alice was speechless. Surprise at this seemingly uncalled-for outburst of feeling seemed for the moment to rob her of the power of utterance. The little ones stood with eyes wide open, wondering why "Aunty Meldy should try!" as little Norma expressed it. By and by Alice collected her wits sufficiently to take the hands of the weeping girl and drawing them from her face asked her what it all meant. When Imelda had somewhat conquered her emotion she said:

"Alice, you have been a true friend to me always. You have made me your confidant in many things. You know much of my earlier life, but not all. You knew I had a sister and brother; you think they are dead, as I simply told you that I had lost them, but the inference is not true. Both have stepped out of my life and have been as dead to me, for several years. I have sometimes almost wished they were indeed dead. Wild and wayward they had cast aside the restraining influence of home and had gone—we knew not whither. Never a sign of life did they send, and my mother went to her grave calling vainly for her absent ones.

"Within the last few weeks, however, the knowledge has come to me that both are alive. Several weeks ago I encountered Frank in the grounds of Maplelawn. Laboring under the misapprehension of believing me to be the mistress of the handsome mansion he asked me for money. Finding that I occupied only a servant's position he had no farther use for me, and disappeared as suddenly as he had appeared. I know not what has again become of him; and"—with a choking feeling in her throat,—"upstairs, with a broken arm and a bleeding head lies my sister Cora! Do you now understand?"

Imelda turned and going to the window gazed blankly into the darkening night. She had spoken hastily and in broken accents, as if ridding herself of a very disagreeable duty. It was not pleasant to speak of these family affairs. For her they

meant shame and disgrace, even though her whole being recoiled from word or act impure. Her burning brow was pressed against the cool glass and her hand upon her aching heart. Many indeed were the trials she had been called upon to bear. Had it not been that such rare and true friends had been hers to smooth her rough pathway, and had it not been for the love of a true man's noble heart, she would often have found life not worth the living. As she stood there waiting she knew not for what, a hand stole softly into hers and a gentle voice said,

"Imelda! I am sorry, so sorry for you, but—I wish I had a sister! I have no one in all this wide world that has a claim upon me except my children. There was a time when Lawrence was my heaven, but now!—you know and understand,—*that* time belongs to the past. *You* have a sister. Let us hope that the finding of her will prove a blessing to you. The same blood flows in your veins. It were strange indeed if some of the same noble emotions should not also move her heart." Imelda was moved. She had never heard Alice speak with so much depth of feeling. She had not thought her friend possessed so much real character.

"Thank you," she said. "I hope so, indeed; but do you understand? I will now be compelled to remain here for some time to come. The doctor says it will not be advisable to have her removed; so I am in a manner compelled to remain, which means that you will for a time have to do without me."

By the sudden pallor of Alice's cheek it was very plain that she had not thought of that, but bravely she put down all feelings of self.

"Very well, we will get along without you until such time as your sister can with safety be removed; then we will have her brought to Maplelawn where you can nurse her until she shall have perfectly recovered." Imelda started,

"Oh, no! That would be kindness too great to accept. It would be too much; besides how would Mr. Westcot accept the situation? It would be an imposition; there is no gainsaying that. No! no! Alice. I cannot accept your kind offer. As soon as it is safe she will have to be removed to a hospital where I shall make arrangements, if at all possible, to have the care of her. If that cannot be done, why then—I shall have to do the best I can for her."

"Nonsense, Imelda, do not speak like that. Lawrence has never yet refused me an expressed wish, and I certainly do wish to have you near me as much as possible. But there will be time enough to discuss these matters later, for the present it is undoubtedly understood that you remain here. The rest we will trust to future developments. Just now," she said, in order to change the subject, "I wish you would help me to lay this sleeping child upon the tete-a-tete, as she is becoming quite heavy;" and while Imelda was arranging an easy position Edith returned.

Alice was more anxious to return home now, as she would have to do so without her trusted and faithful companion, but Edith insisted on refreshments first, and while they were being partaken of she sent a servant out to have Alice's carriage brought up to the house. But the carriage was already waiting for them, and had been for some time. Osmond Leland had been possessed of forethought enough to attend to that matter. Edith explained to her guests that when she and her sister were alone they dispensed with the culinary art to a great extent, as they were both very fond of fruits, and in the summer it was no difficult thing to always have a variety of fruits on hand.

"Maybe I am a little indolent," she explained smiling, "but I do not like to roast my brains above a great fire, and by the same token I do not like to see someone else do it either; so this is the result."

There was no occasion, however, for Edith to make excuses. The ladies found the simple meal very refreshing. After it was over Imelda told Alice what few articles she deemed it necessary that she should send her; for as a matter of course she would remain for the present, and take upon herself the chief care of the wayward but now suffering sister. With the two sleepy little girls Alice was then snugly tucked away in the carriage and the driver being cautioned to be very careful, replied there was positively no cause to fear. It was not likely that a similar accident would again occur; had it not been for the throwing of that unlucky stone the trustworthy beasts would never have played such pranks. With a wave of the hand Imelda saw the carriage disappear, and with a heavy heart she again ascended the stairs to relieve the patient Hilda, and take upon herself this new duty of nursing back to life wayward, erring Cora. To life? and to what else? The sequel will show.

[*To be continued.*]

VARIOUS VOICES.

L. A. Coolidge. Denver:—I think the new form of Lucifer much preferable to the old. It is more convenient to read and preserve. I am much interested in "Hilda's Home". What truths it contains, and how well put. Please send me a copy of "Motherhood in Freedom".

A. E. K. Parkhurst, Brooklyn, N. Y.:--Have read "The Old and The New Ideal" with great interest, and while I cannot agree with the author's application of freedom, I am for freedom all the time, and am willing to trust to its eventually leading to right conditions. Whatever conditions of sex life it establishes—and there will be many—will certainly be right. The utmost freedom consistent with the rights of the individual is what we must have.

Emil L—, Kansas:—Do you know any good way to control conception? Or could you refer me to some one from whom I could get information in regard to this subject?

[Knowledge—or wisdom, which is knowledge applied to useful purposes—is man's best friend; but in this country it is dangerous to impart knowledge on a subject that more nearly concerns human happiness than almost any other, namely, the subject of limiting or controlling the size of families. This knowledge would enable women to choose when and under what circumstances they would become mothers, with the result that fewer and better children would be born. This, in the long-run would result in putting the parasites of human society out of a job. Hence their opposition to allowing mothers to know how to limit the number of their children. M. H.]

N. C. Mitter Pleade, Chupra Sarum, Bengal, India:—I send you ten shillings subscription to Lucifer and "Our New Humanity," and beg to inform you that the perusal of these periodicals has given me much pleasure. I quite agree with you in what you say in Lucifer that there is nothing obscene, and that sex-relations are quite in accord with nature.

[Lucifer's position is that "obscenity" is subjective and not objective. There is no obscenity except in the mind of him who perceives it as such Everything is natural– normally or abnormally natural. That is to say, while everything is a legitimate product of natural causes—efficient or compelling causes, it does not follow that all is healthful and happifying. What is needed to correct abnormal or perverted use of sex in word or deed, is not suppression or prohibition, but education and enlightenment. Then let the fittest survive.

Our East Indian correspondent asks where "obscene books and pictures" can be had. Not having any standard whereby to judge I cannot answer this inquiry. "To the pure all things are pure;" that is, there is nothing without its use, and the pure minded, by investigation, can find that use. Lasciviousness and salacity are signs of abnormality or perversion, due primarily to ignorance, and the pure minded will make use of these symptoms as the physician does the symptoms of disease, and guided by these symptoms try to assist the sufferer to health or sanity. M. H.]

C. C. L., Mo.:—I have no fault to find with your "Motherhood in Freedom," but wish it were possible to adopt eithe

649.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

this or some other as good method, *at once*. I think those who find fault with what is therein suggested should tell us of something better, or be willing that this should be given a fair trial. Women everywhere are crying for more liberty. Some are even demanding the exclusive right to their own bodies. Necessity will soon compel something to be done, and it might be far worse than motherhood in freedom.

[The writer of this letter is a public nurse by profession, and hence does not want her name to appear. Like many others whose business brings them into close relations with wronged and suffering mothers she asks us for a sure preventive of conception. She says, "Most of my patients are women in confinement, and could I tell you all the pitiful stories I hear, of enforced motherhood, you would perhaps be startled more than you ever have been,—familiar as you are with the subject. My heart has ached for these helpless mothers and for the little unwelcome babes when I have taken them into my arms. So many of my patients have asked for knowledge in regard to prevention that I have decided, if I can obtain the desired information, that I will do what I can to prevent unwelcome babies and save worn-out women from this awful burden." At present the best I can say is to ask our correspondent to do what she can to encourage women to save themselves by practicalizing the suggestions contained in the little pamphlet "Motherhood in Freedom". All that women need to do to escape the horrors of unwilling motherhood is to unite in *demanding* self-ownership, and refuse further co-operation with masculine humanity until the demand is heeded. Do this and the "sex revolution" is a thing accomplished. M. H.]

The Red Heart in a White World.

A Suggestive Manual of Free Society, proposing the Comradeship of all those who believe in the Spirit of Liberty as the essential element in True Society, and the immediate inauguration and practical realization of the Free Life. Price, 20 cents, 10 copies $1. For sale by M. Harman, 1394 Congress St., Chicago.

WHEN LOVE IS LIBERTY AND NATURE LAW. By John Badcock, Jr. A remarkably clear, convincing work. Price 10 cents.

The Sexual Enslavement of Woman.

BY E. C. WALKER.

American Slavery of Girls; the English Army in India; the Bible and Woman Jehovah and "Godless Governments;" Melancthon, the Bible, and Maternity; Mrs. Packard's Case; Slave Hunting in America in 1887 and in England in 1888; A Statement of Facts. Also, Poems by Kernan, Longfellow, and Henderson.

Enforcing Rape by the Legal "Restitution of Marital Rights."

SECOND, AND REVISED, EDITION.

PRICES:—One copy, 3 cents; two copies, 5 cents; five copies, 10 cents; ten copies, 20 cents; fifty copies, 85 cents, one hundred copies, $1.50.

THE FIREBRAND For Burning Away the Cobwebs of Ignorance and Superstition. An eight page radical weekly paper devoted to the discussion of social and economic questions. Fearless, outspoken, liberal. Unlike any other paper in the United States. 50 cents per year. P. O. Box 94, Portland, Oregon. Sample copies free.

WANTED:—A maiden lady correspondent who was born in 1857, and is a Spiritualist. Address, John Jacobs, Box 257, Lorain, Ohio.

THE UNREVEALED RELIGION.

An address of great depth, strength, and beauty. By the veteran, J. K. Ingalls.

"The rainbow is not less beautiful and wonderful to me than to Noah, or to the aborigines, because I understand something of optics and the refraction of light. The rose is not less attractive because botany has taught us to analyze and classify it. The Good of Truth, whether we worship it as an entity or as a personality, or conceive of it as impersonal, is an ever-living and persistent principle man can never cease to revere and admire. And his growth in knowledge and progress in all things refining and elevating to his nature will be promoted, not retarded, by the true but unrevealed, and as yet "unloved religion, 'The Religion of Progress'."

Price, 5 cents each; Address LUCIFER, 1394 W. Congress Street, Chicago

REASONS FOR PARDONING FIELDEN NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governer has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

RADICAL LITERATURE.

Woman Who Did. By Grant Allen.	1.00
The Progressive Hand-Book of the Labor Exchange. The dawn of Equity. By E. Z. Ernst, General Organizer.	25
Labor Exchange Solutions. By F. W. Cotton.	10
Instead of a Book. By a Man too Busy to Write One. Culled from the writings of Benj. R. Tucker. With portrait of the author.	50
Thomas Jefferson. The Father of American Democracy. His political, social, and religious philosophy. By Gen. M. M. Trumbull.	05
The Economics of Anarchy. A Study of the Industrial Type. By D. D. Lum	25
Perfect Motherhood. By Lois Waisbrooker, cloth, price,	1.00
Fountain of Life, paper cover, " "	50
Occult Forces of Sex, " "	50
A Sex Revolution, " "	25
Helen Harlow's Vow, "	35
Anything More, My Lord? " "	10
Diana, A Psycho-Physiological Study of the Sexual Relations,	25
Woman, Church and State. By Matilda Joslyn Gage, cloth,	1.00
Strike of a Sex, and After the Sex Struck. By Geo. N. Miller, each,	25
Rights of Natural Children, Dawson,	30
Essays Deaths and Funerals. By Joseph Henry,	15
Hints about Natural History. " "	10
Law of Population, Mrs. Besant,	15
" " With Picture,	30
Ædeology, by Dr. Barrington Elliott,	1.50
Rights of Women and the Sexual Relations, by Karl Heinzen	50
Radical Remedy in Social Science. By Dr. E. B. Foote, Jr.	25
Citizens' Money. A critical analysis in the light of free trade in Banking. By Alfred B. Westrup.	10
Why the Undertone? An open letter o Judge Joseph E. Gary, who in 1893 sought to justify his participation (in 1887) in the lynching of men who entertained and expressed unpopular opinions. Published June 25, 1893, the date of the unveiling of a monument at Waldheim Cemetery, erected to the victims of the mob-spirit masquerading under the pomp and panoply of Justice. By Sarah E. Ames.	10
In Hell and the Way Out. A non-partisan, political hand-book. A comparative study of present conditions and a plan of social democracy outlined. Of great interest to all who are studying the claims of Direct Legislation. By Henry E. Allen.	10
Swept Away. A sermon on some of the sins of our law makers who hide behind a refuge of lies. By Moses Hull. With picture of author.	10
Proceedings of the First Kansas Co-operative Congress. 114 pages. Twenty papers of great interest to co-operators, on various phases of co-operation in the United States and foreign countries.	15

MOTHERHOOD IN FREEDOM.

BY M. HARMAN.

A Short Essay or Sermon upon the Rights, Duties and Responsibilities of Motherhood, from the Standpoint of Equal Freedom For All and Special Privileges For None. Price, 5 cents. For distribution, 25 cents per dozen. Address this office.

WIND-HARP SONGS.

Poems of the Free Spirit in Man and of the beautiful processions of Nature, of life, love, liberty and death. An elegant Freethought gift book. Daintily bound in yellow linen, green and gold. Price $1.00. Some slightly fire damaged copies 25 to 50 cents each, according to condition. Sent post paid, on receipt of price, by the author, J. WM. LLOYD. Westfield, New Jersey.

THE OLD AND THE NEW IDEAL.

A Solution of the Sex, Love, and Marriage Questions. By Emil F. Ruedebusch.

Containing 347 pages, and 26 chapters, the titles of some of the latter being: Our Freethinkers and Christian morality; Our children; Our young men; The preventive check; The girls; Love; The value of marriage and the free love movement; The happy marriage of today; How long will love relations last in a free society? Jealousy and possession; The old and the new ideal; Love and friendship in a free society; Undesired children; Licentiousness; The sense of shame; Obscenity; Prostitution; Crime and disease; Ebriosity,—an appeal to the women; Woman's Emancipation; The social question; The propaganda.

In "Appendix: Notes and comments on criticisms," the author elucidates his ideas through ten short, crisp articles.

Price, cloth, $1; paper, 50 cents.

OUGHT WOMEN to be Punished for Having Too Many Children? By Marie C. Fisher. Price, 5 cents.

LIBERTY; Political, Religious, Social and Sexual. An essay towards the formation of an anti-persecution society. By A. F. Tindall. Price, 10 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

OLD MELODIES SPIRITUALIZED.

Essays in rythm teaching our phenomena, philosophy, and ethics; for the lecture and seance room, the public and home circle; each fitted to some old melody. A universal song book, always ready because the airs are well known. Of unusual interest to soloists, elocutionists and speakers. In paper, single copy prepaid 35 cents. No stamps taken. One dozen $3.00, half dozen, $1.80 purchaser paying express charges. Address H. W. BOOZER, Grand Rapids, Mich.

An Astonishing Offer!

Send three two cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Bewley.
Box 132. San Jose.